162 166 621 /51 cont./ 9 per cent of the total number of residents, were born outside; 30 individuals (approximately 3.5 per cent) were born outside Goa Province.

162 166 612 621 The percentage of those born in Bontoramba appears to be greater in the Kapala group, the most settled one, than in the other two groups, namely 82 per cent as against 54 per cent in the Mangenre and 52 per cent in the Rest group. The following table makes these percentages clear.

	Total Number of Individuals	Born Outside Bontoramba	Born Outside Bontoramba but Within Borongloe	Born Outside Borongloe but Within Goa	Born Outside Goa	
Kapala Group	536	81	51	28	2	
Mangenre "	94	42	17	5	20	
Rest "	173	84	51	25	8	
Residents of Kampong Bontoramba as of July 1, 1949	803	207	119	58	30	

/52/ The large number of people in the Mangenre group born outside Goa, namely 20 of the 42, is striking. In the Kapala and the Rest group these numbers are 2 and 8 respectively of the 51. An explanation for this is to be found in the fact that their land of origin lies outside Goa; many of them were born there. This trend continues longer than one would expect because people prefer children to be born in the house, or at least in the land, where the mother was

162 166 612 621

844

162
166
612
621
[844]

/52 cont./ born herself. Women who are pregnant, prefer to return to their homeland Pangkadjene, at least for their first confinement.

Thirty-two of the 51 members of the Kapala group born outside Bontoramba, but within the adat community, come from kampongs bordering on Bontoramba, such as Buttadidi (10) and Songkolo (12), as well as from near-by Borong (9). In the kampongs situated farther away, the numbers are smaller: Parang Banua, 4; Borongkaluku, 3; Bontoa, 2; Bontomanai and Kotjikang, each 1; from the adjoining Pagentungang, 1. Pakatto (9) forms an understandable exception because, as was reported above, it is regarded as the homeland of the members of the Kapala group.

From these figures, ~~therefore,~~ it appears that approximately 80 per cent of the Bontoramba population was born in Bontoramba or its vicinity.

166
591
592

2. Migrations

It further appeared that kampong residents repeatedly changed houses either for a longer or a shorter period of time. This phenomenon, though it can be observed, is not easily expressed in figures.

[125]

I tried to gain an insight into the number of those who changed houses by carrying out a second kampong survey exactly a year after the first one. The -- in my opinion -- many prolonged visits and other changes that took place in the course of the year where the previous state of affairs had been restored again through subsequent changes could not be covered by this registration. The results obtained in this manner are as follows.

In 76 of the 133 houses a change in composition took place during the year (from July 1, 1948 through June 30, 1949). Births and deaths were not registered because they were not relevant to this study /53/ of mobility. Divided into the usual three groups, the data showed that 39 of the 81

166
591
592
612

114 /249 cont./ There is no punishment for failure to register.
163 The reason that people do not like to register a child that has
217 just been born is the belief that this would bring about misfortune
[777] because it is conceived as an expression of arrogance or pride.
751] For the same reason a newborn child is wrapped in old rags.
There is no certainty that the births recorded in a year represent the correct number.

[844] A woman by preference has her first child in the house of her parents, especially if she herself was also born there. Many children are therefore registered in a kampong where their parents no longer live and from which it again "moves" a few months after birth.

[553] A child does not receive a name directly at birth for the same reason that a child's birth is not directly reported. All boys are referred to as Baso or Batjo, all girls as Basse or Batje. In this semianonymity the child is considered safe. Only years later does it receive a name of its own, which, however, is not recorded in the register. A certificate of birth is not submitted.

Death Registers

114
217
165 In the death registers that are likewise maintained by the imam for the entire adat community (around 14, 000 inhabitants),
[793] the following data are found reported in parallel columns: the name of the deceased, his sex, his age; the kampong in which he died, whether he died during the night or during the day, the date of his death, the final illness, and sometimes a few remarks concerning heirs and estate.

[961] The reasons indicated for the death are very much those of a layman; the imam bases them upon complaints uttered during the final illness; stomach-ache, coughing, sometimes old age, are found recorded in this category. /250/

Thus, these registers must also be handled with care. Neither age nor reason for death can be regarded as reliable.

Makassar OG6

Buru OH8
Halmahera OH12
Borneo OC1
Gorontalo OG4
New Guinea OJ1

G
Bn
Bu
H

[577 cont.]

782
346

celebrations, temporary buildings are erected, which are later torn down. Among the Dajak these are called balai, among the Alfoer of the Minahasa paposanan. We have just said that there are no temples in the Malay Archipelago. The Papuans of

NG
346
532

Humboldt Bay and elsewhere are an exception. Until recently, there was a remarkable temple at Dorei on the northwestern corner of Geelvink Bay. This temple had roughly the shape of an upside down vessel that rested on 24 piles. All the piles and likewise all the parts of the structure were decorated with images of men and women in the most lascivious shape and posture; many were even represented in actu copulationis. The house, which was maintained by the whole population, was probably erected in honor of the ancestors. As can be seen from the

I
782
771

above, worship in large part consists of making offerings, to the good spirits so as to remain in their good favor, to the evil ones so as to ward off their influence. Besides offerings, another means is used to avert the latter, which we shall now briefly discuss.

e. Exorcism, Sorcery

I
776
755
342
MK
[844]

A common method of driving away evil spirits is to make noise. Especially in case of sickness this method is used to chase them away from the patient's bed or in the case of epidemics to drive them out of the country. This must also be done when occupying a new house, and it is likewise customary among the Makassarese at a birth. Besides noise, fire and light are used to drive them away.

I
751
777
776

It is more common, however, to try to ward off their influence with charms. Sorcery and magic thus also play an important role in both animism and fetishism, because through them one has power over the spirits and can make them act in accordance with his wishes.

I
777
791

[578] It is obvious that not everyone knows the precise means that must be utilized to gain power over the spirits, that